

rding to this, we find a number of questions
in Elder Campbell's 6th Question, which
Question of his I will divide into a number of

...commanded to go into all the world and preach the gospel to every creature?" I do not know. Mr. Kilgus, that anybody else would say this question is really to the affirmative, must be in the second sense in which I have heard it. The second one is—"If, in obedience to that command, the Church needs him, the province referred to above, say, is the truth?" I would say that he is exercising double jurisdiction. A wonderful question, indeed! If, in obedience to that command, the Church needs him, the province referred to above, was Bishop Doane, he must be Canada to officiate as Bishop over the Province of Canada. Church, merely in obedience to that command, "Go ye into all the world, and preach the gospel to every creature," is not a question squarely, that I do not think it correct to say, that a Bishop was exercising double jurisdiction if he were acted in the province of Canada merely in obedience to our Saviour's command, an stand above? If he had passed right over some other point, in obedience to that com-

and had not stopped four years to officiate. Hence, there would not have been the least of double jurisdiction. The third question, "And can it be said, in truth, that Bishop Gray exercised, also, double functions, because he was exercising double jurisdiction?" I said, "If it were true in one case—that he did, it would be true in the other. You see, Mr. Editor, I have made three full questions, or propositions, of Elder Campbell's fish question, and you are quite a number of words in it which are, on their subject, predicate, nor copula, but a mere

When I consider, Mr. Editor, the nature of the 7th Question, I think (to use his language) that he has lost sight of the major premise; or, at least, he will exhibit, before the eyes of the subject that he has under consideration, namely, the office of a minister not a foreign King. I do this because he says, in question 7th, "Can I be mid of a minister, not, not a foreign King, that he is exercising his functions when performing those duties?"

king, are to negotiate, or treat, before the
of the nation to which he is sent, as a
up friendly, commercial, and other relations
from that nation and his own. But what was
Neavey's business as officiating Bishop
under? To provide in all their Conferences,
out the synodmaster of the travelling presby-
to appoint the principals and teachers for the

...and colleagues, to change end support procedures, as necessity might require, to the questions of law, and to see in the spirit of the temporal concerns of the entire Church. And, then a minister of State, as he calls his thinking of this sort to do? A wonderful course, indeed! This 7th Question amounts to *non creas pro causa*, as the logician would say, I leave it for every one who may read it, of its of it. —

Order Campbell says, "If the *noncreas* is not answered by those who have asserted it, is admitted to wrong Christ himself for the Church."

...to give (some support) to the Church (as failed to do so). That Bishop Nurey is not a member of the A. M. E. Church, he admits. "Are we not?" And what must be admitted "with this state of things?"

In answer to this, I would say, that Elder Cameron seems to have set himself up here for a judge. He seems to be trying to avoid an evil that is before him. It looks to me like men who would like more wisely to try to avoid evil to consider than evils past. I do suppose that that

of the reason why this Bishop's case is so difficult to settle. The very men who made the blunders by which these troubles came, are not willing to acknowledge their wrongs; and so long as the foot, they will have trouble themselves, and, in time, they will give trouble. But there is something they must not forget, and it is a matter of no moment, too, that no human being ever or ever can have his sins forgiven, until he confesses them. It would be infinitely better for them to confess their sins, and their ignorance, than to die in the embraces.

...at least, I hope there is not; for, if I thought it was, I would become uneasy for the country in the future. I think this is merely a

the more I think about the Clark resolution and the doings of those commission, referred to Elder Campbell, the more atrocious and abominable,—"The empowering of all our Bishops and three Elders selected by them, to my whole Church Bishops should serve in Canada, in accordance with the wishes of the Canadian Church." I have heard of such a thing is all the while.

of ordination operations? I know of a precedent for such conduct, throughout the wide world. But let me see what I am saying. I am admitting appeal to any, or rather to determine which one of the three Bishops belonging to the A. M. E. Church in the States, should go to the South to see to it that the choir is a southern Church—one perfectly different from the one to which they belong—the cum is one; but who ever heard of such a case?

...hope were machines, which only set as they acted upon, than such a procedure might have been expected; but as they are rational, intelligent and free moral agents, a different course from that pursued by said committee, would have been proper. Let us see what it would really result in, logically speaking, to take said committee on their own grounds. They posit, as we do others, that it was perfectly legal for them to decree that

of our Bishops should go and serve the Congo-Christ. The Canadian Church is distinct from the A. M. E. Church; the Wesleyan Methodist Church is distinct from the A. M. E. Church. It would be legal for one of our Bishops to leave the Wesleyan Methodist Church, if the Wesleyan Church only knew it, and would not petition a General Conference for one of them. Then, it is right for us to discuss our Bishops.

...we might soon have the whole number
...
...Campbell, in his winding-up remarks,
... "We are now as we were in the General
... of '60, opposed to the thing in itself,"
... according to his own showing, he not only

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 at his old stand, 515 S. Second street, above Coffeyville.

They were actually on Sand's last day—Gardner of course is still working together with the company managers for the proper adjustment of the deal. Who knows what will happen, and his drivers among the Chicago mobsters?

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mind the remembrance of hy-
false reasoning
philosophical, a

the loss of fortune, and the future prospects. When the sun of prosperity shines upon the plains of prosperity. We see luxury and happiness—

has let destruction come, our
d form as our fortune do, and

Brother Burdett, the chagrio, the person who such a soul! What thunder and lightning to the eye, and seemed to be the fish, so in such of one in the situation just described in poverty; and, I think, in the heaviest of all crosses to

where the widowed mother and

men are stowed away in some
near the weather beats is when-
where they have no fuel but that
the woods, or which some kind
—with very little to eat, and
the head of some kind benefactor.
looks at her half-dressed, shu-
and bare-toed children, say
not think that times will be any
is gone. How great must be her

ers. He calls
sentences and

is disoriented, dispirited, and often... Many persons can quote Scripture, and say: "I have now left as children, and they have not..." Some people suppose that their children they would be here before said, "Man was it is impossible to get through without trouble." They are right; here we have trouble, yet without, and fear within, so much as in this world, we desire peace, as in our darkest hours, look up, and say, "This world is a two-faced person look on the dark side the bright side. Many meet

are afraid will happen. Many
side, turned towards them:

trouble, you meet it until it
is snubbing to-day, and take
telescope of enthusiasm, and
their happiness. When great
on such persons, it is like the
river Nile.

is doomed to trouble, let us
of God, remembering that his

NICHOLAS M. MANLY.

For the Christian Recorder

Dear Sir: In haste over the
number 21st, 1861, I saw an ar-
gument on Greece," which is
been written by a disappointed
A. M. K. Church.
You may not have intended to do
the self-same article, verbatim as
printed in 1820 by Van der
York, and entitled, "Stepha-
nel, or his title imports, the
Chief Stephanian, a native Greek,
and very clear, glowing, and elo-
quent, neither the reversed alone.

ally. This was

F. Clergyman has seen and so, I cannot say. Yet this mask if the mild clergyman and the (Sapientia) both think *exactly* and express those thoughts in (repeated) in the same manner. I

ld, take up some other employ-

For the Christian Recorder
**BROTHER AND HIS CIVIL
 INCONSISTENCIES.**
 We are fastidious, Brother Srother,
 long and tedious, dark and
 inconsistent, in the 55th
 volume of the *Christian Recorder*,

of that good brother, the most
slight—or, more appropriately,

stating assertions, contradictions
that we have ever seen from any
columns of this paper, from its
date the present issue. Now:
ings, contradictions and absurd-
the present Episcopal discussion
the amount of their ridicul-
the sum total of all that has

without the least fear of a truth-

purpose and intentionally made a discussion with him in his first article upon number 58, because he played against whom he wrote in his second article (number 59) was representing him - very

Feb. 1862, which reads as follows:—

what is, Bishop Neavey) went on of the Church as named how often he had resigned how what Church or Churches

precisely where to go to find
way I would not a sign to do?

or jangling on the subject,"
say, are the words quoted from
critics, No. 59 of the *Christian*
"Bishop Neasey, or the True
New, when a brother states
us one where specified, and af-

is the first of a written and
when it is used in an ex-

"Charles M. Alexander Law employed in the trademark of was not being denied admitted to pass northward, with former emancipator who allowed them to break up the country."

10

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10. *Journal of the American Medical Association*, 1997; 277: 1033-1038.

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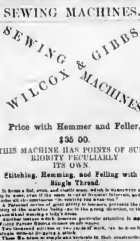
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